

Salaf's statements about Rawafid.

The Rawāfid are a group of the Shī'ah extremists. They entered into Islām to corrupt the beliefs of the Muslimīn and shake to their īmān, and to enter doubts in the perfect Dīn, and to weaken the truthfulness of the Prophet (PBUH).

Their religion stands on nifāq (hypocrisy). They were named with this name for their rejection (rafd) of Zayd ibn 'Alī (RA) when he went to fight Hishām bin 'Abdul-Mālik. So, his companions said to him, "Disavow from the Shaykhayn (Abū Bakr and 'Umar) then we will be with you." Thus, he said, "No, indeed I have loyalty to them, and I disavow from whoever disavows from them." They said, "Then we reject you (nar-faduk)." So, they were named the Rāfidah.

Following are some views of Salaf scholars regarding the beliefs and rulings of Rawafid:

'Abdullāh ibn Ahmad said, "I said to my father: 'Who are the Rāfidah?' He replied, 'The one who insults Abū Bakr and 'Umar.'" And this is something they are known by, and their truth is only that they reject Islām from its root (asl). And that their claim to Islām is like the claim of the Jews and the Christians to Ibrāhīm (AS) and Allāh refuted them with His statement: "Ibrāhīm was neither a Jew nor a Christian, but he was one inclining to the truth, a Muslim. And he was not one of the mushrikīn."

Talhah ibn Musarraf (RA) said, "The women of the Rāfidah are not married, and their sacrifice is not eaten, because they are the people of apostasy" (ibn Battah, Sharh as-Sunnah).

Az-Zuhrī (RA) said, "I have not seen a people resembling the Christians more than the followers of [Abdullāh ibn] Saba."

Ahmad ibn Yūnus (RA) said, "They are the Rāfidah" (al-Ājuri).

Sulaymān ibn Qarm ad-Dabī said, "I was with 'Ab-

dullāh ibn al-Hasan ibn al-Hasan ibn 'Alī ibn Abī Tālib (RA) so he said, 'Man, [may] Allāh rectify your condition, [are there] the people of our qiblah that we must testify on him with shirk?' He said, 'Yes, the Rāfidah. I testify that they are mushrikūn, and how can they not be mushrikīn? If you ask them did the Prophet (PBUH) sin, they would say yes. And Allāh forgave him what preceded of his sins and what follows. And if you say to him, did 'Alī sin? They would say no. Thus, whoever says that he has disbelieved'" (ibn Battah, Sharh as-Sunnah).

'Abdullāh ibn Mus'ab said, "Amīr al-Mu'minīn al-Mahdī said to me, 'O Abū Bakr, what do you say about the one who belittles the companions of the Messenger of Allāh (PBUH)?' I responded, 'Zanādiqah (heretics).' He said, 'I haven't heard of this from anyone before you.' I responded, 'They want to belittle the Messenger of Allāh, but they didn't find anyone from the Ummah to follow them in that. So, they belittle them in the presence of their children, and them in the presence of their children. It is like they say: The Messenger of Allah (PBUH) kept evil companions. And what is more disgusting for a man than to take evil companions.' So, he (Amīr al-Mu'minīn) said, 'I don't see it except like you said'" (Tārīkh Baghdād).

Al-Awzā'ī (RA) said, "Whoever insults Abū Bakr as-Siddīq (RA) has apostated from his dīn and his blood has become lawful" (ibn Battah, Sharh as-Sunnah).

Mālik ibn Anas (RA) said, "Whoever insults the companions of the Messenger of Allāh (PBUH) does not have a share (sahm) – or he said nasīb – in Islām" (ibn Battah, Sharh as-Sunnah).

Sufyān ibn 'Uyaynah (RA) said, "There is not a heart that resents the companions of the Messenger of Allāh

(PBUH) except that his heart is resentful of the Muslimīn” (ibn Battah, Sharh as-Sunnah).

‘Abdur-Rahmān ibn Mahdī (RA) said, “You don’t examine a Rāfidī except that you find him a zindīq (heretic)” (al-Lālakāī).

‘Abdur-Razzāq as-San’ānī (RA) said, “The Rāfidī is a kāfir” (As-Sīr).

Muhammad ibn Yūsuf al-Faryabī (RA) said, “I do not see the Rāfidah and the Jahmiyyah except as zanādiqah” (al-Lālakāī).

Muhammad ibn Yūsuf al-Faryabī (RA) said, “A man asked him about the one who insults Abū Bakr, and He said, ‘kāfir,’ then he (the man) asked, ‘Is he prayed over?’ He said, ‘No’” (al-Khallāl, Sharh as-Sunnah).

Abū ‘Ubayd al-Qāsim ibn Salām (RA) said, “The Rāfidī has no share in the fay or ghanimah (forms of war-booty). Because of Allāh’s statement: ‘And those who came after them...’”

Abū ‘Ubayd said, “The Rāfidah are habitual insulters. They have no right to the fay, because they are upon other than Islām” (al-Khallāl, Sharh as-Sunnah).”

Ahmad ibn Yūnus (RA) said, “We do not eat the sacrifice of a Rāfidī. Indeed, according to me he is a murtadd” (al-Lālakāī).

Bishr ibn al-Hārith (RA) said, “Whoever insults the companions of the Messenger of Allāh (PBUH) then he is a kāfir, even if he fasts, prays, and considers himself from the Muslimīn” (ibn Battah, Sharh as-Sunnah).

‘Abdullāh ibn Ahmad ibn Hanbal (RA) said, “I asked my father (Ahmad ibn Hanbal) about a man who insults a man from the companions of the Prophet (PBUH), he said, ‘I do not seem him as being upon Islām’” (al-Khallāl, Sharh as-Sunnah).

Abū Bakr al-Marwazī (RA) said, “I asked Abū Ahmad ibn Hanbal (RA) about one who insults Abū Bakr and ‘Umar and ‘Āishah; he said, ‘I do not see him as being upon Islām’” (al-Khallāl, Sharh as-Sunnah).

Ahmad ibn Hanbal (RA) said, “Whoever insults I fear upon him kufr, example being the Rawāfid.” Then he said, “Whoever insults the companions of the Prophet (PBUH) we do not believe that he is included in the Dīn” (al-Khallāl, Sharh as-Sunnah).

Abū Muhammad ‘Abdur-Rahmān ibn Hātim (RA) said, “I asked my father and Abū Zar’ah about the madhāhib of Ahlus-Sunnah in the foundation of the Dīn and what they know of the scholars in every corner and what they believe regarding that; so they both said, ‘We know that the scholars from every corner – Hijāz, ‘Irāq, Shām, and Yemen – that their madhhab

is: that the Rāfidah have rejected Islām’” (al-Lālakāī).

Abū Zar’ah (RA) said, “If you see a man belittling anyone from the companions of the Messenger of Allāh (PBUH) then know that he is a zindīq. And that the Messenger (PBUH) with us is the truth, and the Qurān with us is the truth, and all the companions of the Messenger of Allāh (PBUH) did was convey to us this Qurān and the Sunnah, and all they (those belittling the companions) want to do is harm our witnesses to invalidate the Kitāb and the Sunnah, and criticizing them comes first, and they are zanādiqah” (al-Khatīb, Al-Kifāyah fī ‘Ilm).

Muhammad ibn al-Husayn al-Ājurī (RA) said in Ash-Sharī‘ah, “Indeed he has failed and lost the one who insults the companions of the Messenger of Allāh (PBUH) because he has conflicted with Allāh and His messenger and the right on him is to be cursed by Allāh almighty, His messenger, from the angels, and from every believer. Allāh will not accept anything at all from him, not an obligatory deed, nor a voluntary deed. He is disgraced in this world, the worst fate. Allāhumma make graves be abundant amongst them (cause them to die), and clear away the roles they play.”

Al-Qādī ‘Iyād said in the book Ash-Shifā, when he mentioned the Rāfidah, “Indeed they have disbelieved from multiple angles, because they have invalidated the Sharī‘ah in its entirety.”

Shaykhul-Islām [ibn Taymiyyah] said in As-Sārim al-Maslūl, “Whoever combines insulting him (a companion) and making ‘Alī an object of worship, or that he was with the Prophet, and Jibrīl made a mistake in delivering the Message, then there is no doubt from his kufr. Rather, there is no doubt in the one who refuses to make takfīr of him.”

And he himself (ibn Taymiyyah) said in Al-Masdar, “And whoever believes that they committed apostasy after the Messenger of Allāh except a small group of them (12 individuals), or that in general they were evil-doers, then that is no doubt from his kufr. Because he is denying what is contained in the Qurān in its apparent meaning stating the pleasure [of Allāh] with them and the praise [from Allāh] upon them. Certainly, the one who doubts this kufr, then indeed his kufr has been made apparent.”

Then he said, “And this kufr is known by necessity from the Dīn of Islām.”

Al-Alusī (RA) said in the book Sabb al-‘Adhab, “What has been confirmed from the Rawāfid today from proclaiming kufr of the companions who – from what they assume – concealed the



texts [of Qurān], and for not giving bay'ah to 'Alī, may Allah honor him, after the death of the Prophet (PBUH) like they gave bay'ah to Abū Bakr, may Allah be pleased with him. And also, their proclaiming with some of them, and making lawful harming them, and rejecting the Khilāfah of the rightly guided Khulafā and rushing to insult them and cursing them because of their pursuit to the fire like butterflies, is a testament of their disbelief."

Muhammad ibn 'Abdil-Wahhāb (RA) said in his book Ar-Radd 'alā ar-Rāfidah, "Because they are kuffār, and he clarified they have disbelieved through different means. The people of the four madhāhib – from the Hanafiyyah, the Mālikiyyah, the Shāfi'iyyah, and the Hanābilah – have all agreed on the statement describing kufr due to that."

These are some of the statements of the Salaf of the Ummah and its scholars, so how about the one who says about them that the Shī'ah are our brothers?! And this is merely from his lack of knowledge in the Din of Islām and what Sayyid al-Anām (master of the creatures) came with. Thus, these Rāfidah are enemies of the Millah and a means to divide the Ummah. Their religion promotes the worshipping of graves and awliyā and on making the forbidden things permissible such as the "furūj" and other than that.

Look at that in the scene that is found at the grave of 'Alī ibn Mūsā ar-Ridā in the mushrik state of Iran, and what is mentioned therein of blatant shirk from

the practice of istighāthah (seeking deliverance), du'ā (supplication), dhabh (sacrifice), sujūd (prostration), and shaving (or cutting) the heads, and other than that.

Look at the grave of Khumaynī, the destroyed. They have built over him buildings and a dome which cost them the equivalent of the budget of a state, even with the presence of poverty and unemployment, and [look towards] the rest of what is with them of worships.

Look at Qatīf, Sayhāt, and Ihsā, and other than them, from the areas of the Rāfidah on the day of Āshūrā, and what they proclaim from istighāthah with Husayn, Fātimah, and 'Alī (RA). Therefore, what is after this kufr from kufr?! Their men, women, general masses, and their scholars are thereby all kuffār. With regards to them it is obligatory to have enmity and have disavowal from them and warn the people from them. There is nothing for them except the sword or Islām. While most people are fooled by them because of their nice behaviour and their taqiyyah (lying – to cover their beliefs); they are a problematic and deceptive group. Their lands are numerous. From them is the mushrik state of Iran, the east coast of the [Arabian] Peninsula, 'Irāq, a portion of the city of the Messenger of Allāh (PBUH), Najrān, and elsewhere.

Allāh is sufficient for the Muslimīn against their evils, and [may] Allāh send on them calamities and punishments, and may Allāh rid the land and the people of them. And may the salāh and salām [of Allāh] be upon our prophet Muhammad (PBUH).



#KhilafahDH



AL BASHAIR MEDIA

رَبُّكَ فَتَحَ لَكَ

الترجمة الدينيّة للأخبار الرسمية والمقالات والكتب والمطبوعات الأخرى للخلافة الإسلامية
DHIVEHI TRANSLATION OF OFFICIAL NEWS, ARTICLES, BOOKS AND OTHER PUBLICATIONS OF THE ISLAMIC CALIPHATE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا فَضْلُ اللَّهِ عَلَيْنَا إِنَّ اللَّهَ لَكَنَ خَلَقَ لَكُم مِّنْ دُونِنَا مَا تَعْلَمُونَ



RUMIYAH

DABIQ

